सद्दर्शनम्

SAT-DARSHANA

(Forty Verses on Reality)

Original Tamil

BHAGAVAN SRI RAMANA MAHARSHI

Sanskrit Rendering

KAVYAKANTA GANAPATHI MUNI



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INTRODUCTION

Maharshi had composed some stray verses. In 1928, wishing to preserve these, the poet saint, Muruganar, requested Him to compose a few more to make it Forty in all, in the true Tamil literary tradition.

The Maharshi agreed when the number came to forty. Sri Muruganar went about deleting one after another from the original stray verses on some ground or the other, that it was not germane etc., and requested Bhagavan to compose fresh ones to make up the required forty. These verses had been composed as the mood came upon to Bhagavan. They were arranged afterwards in order by Sri Muruganar with Bhagavan's approval, according to the thoughts expressed and for connected treatment of the subject viz. Reality (The deleted verses form part of the supplement to Forty verses).

The Tamil work is called "ULLADU NARPADU", meaning, "Forty on What Is". The Sanskrit translation, SAT-DARSHANA, is by Kavyakanta Ganapati Muni and the words of the Muni truly reflect the immortal words of divine Ramana. SAT-DARSHANA is a compound word—SAT meaning existence, the real, the Truth and DARSHANA meaning, perception, it also means the experience of those abiding in SAT or TRUTH the experience in this case being that of Bhagavan Himself. Sri Ramana, says that abidance in the Self, the Heart, is SAT-DARSHANA.

Bhagavan Ramana never failed to point out the need for incessant, alert enquiry into the source of the 'I'–thought or the ego. In his teachings the emphasis is always on practice and experience. SAT-DARSHANA is invaluable because it is a practice-oriented scripture. It therefore opens the door to the experiencing of the Reality for ourselves. SAT-DARSHANA, thus, is a sheer delight to seekers of Truth, for, it gives the essence of spiritual wisdom in an easily understandable and direct manner.

One can say without fear of contradiction that in SAT-DARSHANA, there is the most lucid exposition of the nature of the 'I'-thought, the ego, the method for tracing it to its source and merging it there so that Truth, the 'I-I', can shine forth. All false notions which cloud our understanding are removed and repeatedly attention is rivetted on the need to dive deep into one's own source. There all contradictions end and doubts cease.

The sacred words of Sri Ramana's SAT-DARSHANA are original and independent utterances based on His direct experience like the Upanishads.

The message of SAT-DARSHANA is for one and all ; and certainly it is not only for the so called spiritual elite. The words of Sat-Guru Ramana will certainly make our Heart Lotuses blossom.

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The translation and commentary in this booklet have been made after a careful study of the existing versions including those in manuscript. It has given me an unique opportunity of communing with Sri Bhagavan and for being in constant and prayful surrender to Him for a proper grasp of the import of His amrosial words.

Sri T. N. Venkataraman, President, Board of Trustees, Sri Ramanasramam, has permitted this publication with his usual kindness.

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Bangalore
January 19, 1982

A. R. NATARAJAN

BHAGAVAN SRI RAMANA MAHARSHI

(A BRIEF LIFE SKETCH)

The Tamil month of Margazhi is ear-marked for exclusive worship and prayer of God. In this month, devotees of Siva regard Arudra Darshana day as very sacred because it was on this day that Siva, as Nataraja, gave darshan to sages like Patanjali. One such Arudra Darshana day, Monday, the 30th December, 1879, is a day to be remembered for all times. It was on that day Sri Ramana was born in Tiruchuzhi, near Madurai.

He was the second son of his parents, Sundaram Iyer and Azahagu Ammal, and was named Venkataraman. His birth star too was special, being Punarvasu, the same as that of Sri Rama.

Even before he could utter the words, 'mother', 'father', he had an intuitive and constant awareness of the glory of Arunachala, Siva. As everyone knows, Siva is the conqueror of death, and this constant thought of Siva, as Arunachala, had its logical culmination in an experience of death.

On the 17th day of July, 1896, while studying in the 10th standard at Madurai, a fear of death gripped him totally. However, instead of trying to run away from it, either by seeking counsel of elders or otherwise he decided that the best course would be to find out for himself what death meant.

To give reality to the enquiry, he laid down on the ground, held his breath and closed his mouth and the following thoughts passed through his mind in rapid succession. It would be better to describe it in his own words :

"Well then, said I to myself, this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But, with the death

of this body, am 'I' dead? Is the body, 'I'? This body is silent and inert. But, I feel the full force of my personality and even the sound 'I' within myself—apart from the body. I am therefore the deathless spirit untouched by death".

Venkataraman was born anew, as a sage unwavering in his wisdom, rooted in the Divine, the man among men, a pure channel for the Higher Power.

The lure of the divine and the enchantment of Siva, Arunachala was too strong for him to continue his education and before long, within six weeks of this experience, he left his home for his true home, the home of Siva, as Arunachala, who had attracted him even from the age of innocence. He left behind a letter reading thus :

"I have, in search of my Father and in obedience to His command, started from here. This is only embarking on a virtuous enterprise. Therefore, none need grieve over this affair".

He reached Arunachala on 1st of September, 1896. He was but a boy hardly out of his teens, but such was His stature that Kavyakanta Ganapathi Muni, a great Tapasvin, proclaimed him to be Bhagavan, Lord incarnate, Maharshi, the sage among sages, and Ramana, the sweet one. He has been known ever since as Bhagavan Sri Ramana Maharshi.

He stayed in Arunachala for 54 years till His Mahasamadhi in April 1950. At that very time, thousands witnessed a luminous light moving slowly across the sky reaching the top of Arunachala Hill and merging in it as it were, symbolising the fact that He is indeed the light of lights of every Heart.

SAT-DARSAN

॥ प्रार्थना ॥

सत्प्रत्ययाः किं नु विहाय सन्तं ?
हृद्येष चिन्तारहितो हृदाख्यः ।
कथं स्मरामस्तममेयमेकं ?
तस्य स्मृतिस्तत्र दृढैव निष्ठा ॥ १ ॥

मृत्युञ्जयं मृत्युभियाश्रिताना-
महंमतिर्मृत्युमुपैति पूर्वम् ।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्युधियोऽवकाशः ॥ २ ॥

INVOCATION

1. We have the feeling of I, only because something exists always,
It is the Heart, the inner being free from thoughts ; How then to know it ?
To abide in it, in the heart, is to know it.

2. Intense fear of death makes one take refuge at the feet of the Supreme one, Mahesa,
Then the first to die would be the 'I'–thought,
Thereafter the thought of death cannot arise for them,
They are in that natural immortal state.

COMMENTS ON MANGALA SLOKAS

1. It is customary to dedicate all poetic works to a deity, generally to Lord Ganesa or to one's own Guru. Bhagavan, however, makes a noticeable departure. His Invocation is to that which always Exists, the one Reality.

2. The second verse is also Invocatory dedicated to Siva, Conqueror of Death, and indicates the Path of Surrender. Fear of death has been taken up because it is the ultimate fear and is common to all humanity. Those familiar with Bhagavan's life can see that in this verse, Sri Ramana has stated His own experience. It was the intense fear of death which had driven his mind inward, and snapped the identification of the 'I' with the body.

सर्वैर्निदानं जगतोऽहमश्च
वाच्यः प्रभुः कश्चिदपारशक्तिः ।
चित्रेऽत्र लोक्यं च विलोकिता च
पटः प्रकाशोऽप्यभवत्स एकः ॥ १ ॥

आरभ्यते जीवजगत्परात्म-
तत्त्वाभिधानेन मतं समस्तम् ।
इदं त्रयं यावदहंमति स्यात्
सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥ २ ॥

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं वेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाऽखिलेष्टा ॥ ३ ॥

सरूपबुद्धिर्जगतीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूप आत्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥ ४ ॥

1. One single source with varied powers has to be accepted because we see the world. The seer, the picture consisting of names and forms, the screen on which these are projected, the light, are all only this single cause.

2. All religions are based on three fundamentals —the individual, the world and God. All the three are always only the One. However, so long as the 'I' or 'ego' lasts these three will remain separate. To lose the ego and abide as the Self, is the best.

3. What is the use of the statements such as the world is 'real' or 'unreal', 'conscious energy' or 'dead matter', 'happiness or 'sorrow'? Withdraw from the world and know yourself. Then since the ego will be lost, ideas such as Unity and duality would not arise. This state is acceptable to all.

4. If we think we have a form, we see the world and God too, as forms. When one knows that he is the formless Self, the question of seeing the world and God as forms cannot arise. This knowledge itself is the eye of wisdom.

Commentary

1. The first verse states, an essential position of Sri Ramana that the whole world is but the manifestation of the One, the Reality. The all-embracing nature of the One Light is also referred to in the Maharshi's 'Arunachala Pathigam' (verse 7) when He says that "every manifest thing is nothing but Thy all-embracing Light".

2, 3, 4. It will be noticed that Bhagavan Ramana points out, repeatedly, the uselessness of mere philosophical disputations. Attention is focussed on the common goal, the poise of the Self, where the ego is merged in its Source.

यत्पञ्चकोशात्मकमस्ति देहं
तदन्तरा किं भुवनं चकास्ति ।
देहं विना पञ्चविधं तदेतत्
पश्यन्ति के वा भुवनं भणन्तु ॥ ५ ॥

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्यात्
मनोमयं तद्भुवनं वदामः ॥ ६ ॥

धिया सहोदेति धियास्तमेमि
लोकस्ततो धीप्रविभास्य एषः ।
धीलोकजन्मक्षयधाम पूर्णं
सद्वस्तु जन्मक्षयशून्यमेकम् ॥ ७ ॥

भवन्तु सद्दर्शनसाधनानि
परस्य नामाकृतिभिः सपर्याः ।
सद्वस्तुनि प्राप्ततदात्मभावा
निष्ठैव सद्दर्शनमित्यवेहि ॥ ८ ॥

5. The body is made up of the five sheaths. The body and the world exist together. In the state where one has no body idea can one see the world ?

6. The world is in the form of five-fold sense objects only. These sense objects function because of the five sense organs. These sense organs are in turn controlled by the mind. Therefore, the world is but the mind.

7. Even though both the thought and the world rise and set together, it is thought which lights the world. The source from which thought and the world rises and into which they set is the luminous Self which does not rise or subside. That alone is the Reality, the whole.

8. Worship of the luminous, Supreme being in any name or in any form is certainly a way to attain IT. True vision, however, is merging and abiding in the Reality behind oneself and the Supreme.

Commentary

5, 6, 7 and 8. Bhagavan deals with the nature of the body, mind and the world in verses 5, 6 and 7 and points out that Reality alone is the source of the Mind which lights the world. Verse 8 is one of the important verses. Bhagavan categorically asserts there is vision of Truth only when the mind is merged in its source and abides there. It would be useful to refer to verse 26 of "Upadesa Saram" where Bhagavan says: "To be the Self is to know the Self", can also be usefully referred to.

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः
किञ्चित्समाश्रित्य विभान्ति वस्तु ।
तन्मार्गणे स्याद्गलितं समस्तं
न पश्यतां सञ्चलनं कदापि ॥ ९ ॥

विद्या कथं भाति न चेदविद्या
विद्यां विना किं प्रविभात्यविद्या ।
द्वयं च कस्येति विचार्य मूला
स्वरूपनिष्ठा परमार्थविद्या ॥ १० ॥

बोद्धारमात्मानमजानतो यो
बोधः स किं स्यात्परमार्थबोधः ।
बोधस्य बोध्यस्य च संश्रयं स्वं
विजानतस्तद्द्वितयं विनश्येत् ॥ ११ ॥

निद्रा न विद्या ग्रहणं न विद्या
गृह्णाति किञ्चिन्न यथार्थ बोधे ।
निद्रापदार्थग्रहणेतरा स्यात्
चिदेव विद्या विलसन्त्यशून्या ॥ १२ ॥

9. Dualities and trinities can only exist for the individual. If one searches who that individual is, they loosen and fall. Those who enquire thus are the seers of Truth who always remain unperterbed.

10. The opposites, knowledge and ignorance, co-exist, one being dependent on the other. Enquire for whom is this knowledge and ignorance. Find out the source of the one for whom they exist. Knowing oneself is true knowledge.

11. Without knowing the knower, even if we know everything else, it would only be ignorance. Self-knowledge dissolves both knowledge and ignorance.

12. True knowledge is bereft of both knowledge and ignorance. It is not a void. It is also not knowledge of the objects. Since the Self shines without a second, to know it is itself Supreme knowledge.

Commentary

9, 10, 11 and 12. These four verses deal with the question, what is true knowledge. In "Anma Viddai", Bhagavan says what is the use of knowing everything else except the Self? Any objective knowledge, without knowing the subject, is ignorance only. Enquiry into the nature of 'I'—thought, the subject, the knower, will lead one to its Source, the Self, where all dualities cease.

सत्यश्चिदात्मा विविधाकृतिश्चित्
सिध्येत्पृथक्सत्यचितो न भिन्ना ।
भूषाविकाराः किमु सन्ति सत्यं
विना सुवर्णं पृथगत्र लोके ॥ १३ ॥

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन् विनष्टेऽस्मदि मूलबोधात् ।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजात्मनः स्यात् ॥ १४ ॥

भूतं भविष्यच्च भवत्स्वकाले
तद्वर्तमानस्य विहाय तत्त्वम् ।
हास्या न किं स्याद्गतभाविचर्चा
विनैकसंख्यां गणनेव लोके ॥ १५ ॥

क्व भाति दिक्कालकथा विनाऽस्मान्
दिक्काललीलेह वपुर्वयं चेत् ।
न क्वापि भामो न कदापि भामो
वयं तु सर्वत्र सदा च भामः ॥ १६ ॥

13. Consciousness, the Self, alone is Real. Though its forms are many, to see them as separate and not as forms of consciousness is ignorance. It is like seeing various ornaments made of gold as different and not as gold.

14. Without the 'I', the second and third persons cannot exist. If one knows the truth of this 'I', by enquiry, then, the second and the third persons will cease. What shines alone is our own state.

15. Past and future are only with reference to the present. In their time both are only present. Therefore, present alone is true time. To think of past and future unmindful of the present is like counting without the number one.

16. Time and space are only for us. This we know on enquiry. Only if we are the body, we are bound by the time and space. But, are we the body? We exist today, existed yesterday and will exist always: here, there and everywhere, beyond time and space.

Commentary

13, 14, 15 and 16. The 13th Sloka reminds us of the very first verse of 'SAT-DARSHAN' where the fact that the One alone has become many is stressed. Seeing unity of life as consciousness is knowledge while seeing only variety is ignorance.

Verse 14 deals with the core teaching of the Maharshi that the enquiry 'Who am I' is an infallible means to self knowledge.

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा ।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा ॥ १७ ॥

अज्ञस्य विज्ञस्य च विश्वमस्ति
पूर्वस्य दृश्यं जगदेव सत्यम् ।
परस्य दृश्याश्रयभूतमेकं
सत्यं प्रपूर्णं प्रविभात्यरूपम् ॥ १८ ॥

विधेः प्रयत्नस्य च कोऽपि वाद-
स्तयोर्द्वयोर्मूलमजानतां स्यात् ।
विधेः प्रयत्नस्य च मूलवस्तु
सञ्जानतां नैव विधिर्न यत्नः ॥ १९ ॥

यदीशितुर्वीक्षणमीक्षितार-
मवीक्ष्य तन्मानसिकेक्षणं स्यात् ।
न द्रष्टुरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलीय निष्ठा ॥ २० ॥

17. Both the wise and the ignorant regard the body as 'I'. The ignorant limit the 'I' to the body. The Wise, however, know the true import of 'I' that it shines, limitless, including the body and the world. Know this to be the difference between the wise and the ignorant.

18. To the ignorant and the wise, the world exists. For the former, the world alone is real, for the latter, the formless source of that which is seen is real. This is the difference between them.

19. The controversy whether fate is stronger han free-will and vice versa is only for those who have no knowledge of the source of fate and free-will. Those who know the self, which is the ground, are beyond both, and, remain untouched by them.

20. To see God, without knowing oneself, is only a mental image. Only those who have lost their individuality, by merging it in the source, can see God. Does one exist apart from God?

Commentary

17, 18, 19 and 20. In these four verses, Bhagavan deals with the individual, world and God. The ignorant are taken in by the forms, the body, world, the duad, fate and free-will, whereas the wise are always conscious of the reality uniting all. Supremacy of self-knowledge and its being the only true vision of God, is beautifully stated in verse 20.

आत्मानमीक्षेत परं प्रपश्ये-
दित्यागमोक्तेः सुलभो न भावः ।
नात्मैव दृश्यो यदि का कथेशे
स्वयं तदन्नीभवनं तदीक्षा ॥ २१ ॥

धिये प्रकाशं परमो वितीर्य
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोन्तरेऽत्रः
संयोजनान्नेश्वरदृष्टिरन्या ॥ २२ ॥

न वक्ति देहोऽहमिति प्रसुप्तौ
न कोपि नाभूवमिति प्रवक्ति ।
यत्रोदिते सर्वमुदेति तस्य
धियाऽहमः शोधय जन्मदेशम् ॥ २३ ॥

देहो न जानाति सतो न जन्म
देहप्रमाणोऽन्य उदेति मध्ये ।
अहङ्कृतिग्रन्थिविबन्धसूक्ष्म-
शरीरचेतोभवजीवनामा ॥ २४ ॥

21. The scriptures declare that the vision of God and of oneself are the same. What does it mean ? One cannot see one's self. In order to see God, one has to become food to him.

22. God illumines the mind and shines within it. How then, can one know God through the mind ? The only way is to turn it, inward, and fix it in Him.

23. The body does not say 'I'. No one denies the existence of 'I' during sleep. When the 'I' rises, all arise. Find out, with keen intellect whence this 'I'.

24. The body is only matter and cannot say 'I'. The self is unborn. Within the limit of the body an 'I' rises between the body and the self. Know it to be the 'knot of matter and consciousness', 'bondage', 'jeeva', 'subtle body', 'ego', 'samsara' and 'mind'.

Commentary

21, 22, 23 and 24. When the mind is turned inward, one is swallowed alive, as it were, for the 'I' 'I', the feeling of 'I' which is complete, takes the place of the 'I'-thought. The 'I'-thought or ego becomes "the food" of the Self. Bhagavan then explains how the limited light of the mind, itself derived from the Self cannot comprehend, the whole, the Supreme, the all-embracing light. Therefore, self abidance alone is knowledge of the Supreme.

Verses 23 and 24 deal with the ego. One can say with confidence that Sadguru Ramana is unique in giving us an insight into the nature of the ego, and also providing a sure way for the subsidance of the ego. In verse 14, He has dealt with the other fundamental question 'Who am I' and now he suggests an equally potent vichara or enquiry into the birth place of the ego. One has to enquire as to whence its origin is. The scriptures declare that Self-knowledge comes about by cutting asunder the *granthi,* the knot of ignorance. Sri Ramana deals with the question as to what this knot is in this verse 24.

रूपोद्भवो रूपततिप्रतिष्ठो
रूपाशनो धूतगृहीतरूपः ।
स्वयं विरूपः स्वविचारकाले
धावत्यहङ्कारपिशाच एषः ॥ २५ ॥

भावेऽहमः सर्वमिदं विभाति
लयेऽहमो नैव विभाति किञ्चित् ।
तस्मादहंरूपमिदं समस्तं
तन्मार्गणं सर्वजयाय मार्गः ॥ २६ ॥

सत्या स्थितिर्नाहमुदेति यत्र
तच्चोदयस्थानगवेषणेन ।
विना न नश्येद्यदि तन्न नश्येत्
स्वात्मैक्यरूपा कथमस्तु निष्ठा ॥ २७ ॥

कूपे यथा गाढजले तथान्तः
निमज्ज्य बुद्ध्या शितया नितान्तम् ।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहङ्कृतिमूलरूपम् ॥ २८ ॥

25. Though the ego is ghost-like, without a form of its own, it takes different forms. It is rooted in forms and feeds on it. It catches hold of one form before leaving another. Only when one enquires as to what it is it takes to its heels.

26. Everything rises and disappears with the rising and setting of ego. The ego is therefore all. If we enquire into the nature of the ego, we have nothing more to renounce.

27. In the real state there is no ego. It is only by enquiring into the source of ego that one can attain one's own real state, where the ego is dissolved.

28. One should search the source of ego, deep, within, with keen intellect, holding speech and breath. It is like diving for recovering a thing which has fallen into water.

Commentary

25, 26, 27 and 28. The only sure way of dissolving the ego is to question it, for it cannot stand the search-light of enquiry about its identity. This search for it, is the search for its Source, whence it arises, and it would lead one to one's own Self, the Reality. While so searching one should take the plunge into oneself with the whole mind gathered together, like the one-pointed effort of diving for recovering a thing fallen into water. This plunge has also been referred to in second sloka of second chapter of Ramana Gita. In 'who am I' Bhagavan gives the analogy of a pearl-diver ; who tying a stone to his waist, dives into the sea and takes the pearl lying at the bottom, Sri Ramana adds "every one diving deep with himself can attain the pearl of the Self." The inturning of the mind by enquiry is followed by the abandoning of the ego by diving into the Self.

मौनेन मज्जन्मनसा स्वमूल-
चर्चैव सत्यात्मविचारणं स्यात् ।
एषोऽहमेतन्न मम स्वरूप-
मिति प्रमा सत्यविचारणाङ्गम् ॥ २९ ॥

गवेषणात्प्राप्य हृदन्तरं तत्
पतेदहन्ता परिभुग्नशीर्षा ।
अथाहमन्यत्स्फुरति प्रकृष्टं
नाहङ्कृतिस्तत्परमेव पूर्णम् ॥ ३० ॥

अहङ्कृतिं यो लसति ग्रसित्वा
किं तस्य कार्यं परिशिष्टमस्ति ।
किञ्चिद्विजानाति स नात्मनोऽन्यत्
तस्य स्थितिं भावयितुं क्षमः कः ॥ ३१ ॥

आह स्फुटं तत्त्वमसीति वेद-
स्तथाप्यसंप्राप्य परात्मनिष्ठाम् ।
भूयो विचारो मतिदुर्बलत्वं
तत्सर्वदा स्वात्मतया हि भाति ॥ ३२ ॥

29. Instead of merely muttering 'I', 'I', enquire within, with inturned mind, what is the source of 'I'. This alone is the quest. Thoughts such as 'I am not this' or 'I am that' are only aids to such a quest and not the quest itself.

30. The ego falls, crest fallen, when one enquires 'Who am I' and enters the Heart. Then, 'I', 'I' will flash by itself. It is not the ego but the Self itself, the whole.

31. Who can understand the state of those who have dissolved their ego and are abiding always in the Self? For them there are no others. What remains for them to do?

32. The scriptures declare our identity with the Real. But, to merely go on thinking 'I am that' and 'not this' is due only to lack of strength of mind. One should enquire what one is and abide as That.

Commentary

29, 30, 31 and 32. In the traditional *Gnana Marga*, '*Soham Vichara*', the constant reflection on one's identity with Self, has a very important place in Sadhana. Bhagavan's *Vichara Marga* is not the same. In verses 29, 32 and 36, Sri Ramana points out the usefulness and the limitation of Soham Vichara. For Self knowledge, search for the source of the ego, alone is the way.

न वेद्म्यहं मामुत वेद्म्यहं मा-
मिति प्रवादो मनुजस्य हास्यः ।
दृग्दृश्यभेदात्किमयं द्विधात्मा
स्वात्मैकतायां हि धियां न भेदाः ॥ ३३ ॥

हृत्प्राप्यसद्धाम निजस्वरूपे
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।
मायाविलासः सदसत्सरूप-
विरूपनानैकमुखप्रवादाः ॥ ३४ ॥

सिद्धस्य वित्तिः सत एव सिद्धिः
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥ ३५ ॥

सोऽहंविचारो वपुरात्मभावे
साहाय्यकारी परमार्गणस्य ।
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो
यथा नरत्वप्रमितिर्नरस्य ॥ ३६ ॥

33. Statements like 'I don't know myself' and 'I do' is a matter for laughter. Are there two selves—the seer and the seen? The experience of all is that the Self is One.

34. One should abide single-mindedly in the Heart. That state is eternal and one's own. To quarrel whether it is 'real' or unreal', with 'form' or 'formless', 'many' or 'one', is to be blinded by illusion.

35. Searching for and abiding in reality alone is a miracle. The other miracles are only like dreams which last till waking. Those who are aware of the truth and falsehood abide in the Self. Can they be touched by such other miracles?

36. If we have the idea we are the body, the thought that one is the Self, is helpful. But, when one is that, should one go on thinking for ever that he is the Self? It would be like a man thinking he is a man.

Commentary

33, 34, 35 and 36. During the practice of Self enquiry, if one's *prarabdha* lies that way, *siddhis*, or special powers, may come. They should be ignored because they are in the framework of the mind or else they would become hindrances for further spiritual progress. True *siddhi*, says Bhagavan, is only Self-abidance.

द्वैतं विचारे परमार्थबोधे
त्वद्वैतमित्येष न साधुवादः ।
गवेषणात्प्राग्दशमे विनष्टे
पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३७ ॥

करोमि कर्मेति नरो विजानन्
बाध्यो भवेत्कर्मफलं च भोक्तुम् ।
विचारधूता हृदि कर्तृता चेत्
कर्मत्रयं नश्यति सैव मुक्तिः ॥ ३८ ॥

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥ ३९ ॥

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरूपेति विदो वदन्ति ।
इदं त्रयं या विविनक्त्यहन्धी-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥ ४० ॥

37. The theories such as, duality in sadhana and Advaita in realisation are not true. The tenth man was present not only when he was found, but also during the search with loving concern.

38. The consequences of action are inescapable if one feels he is the doer. Self-knowledge by the enquiry into the source of the doer will end this doership idea. Three-fold karma too comes to an end. This liberated state is eternal.

39. The thoughts of bondage and freedom exist only so long as we think we are bound. To whom is this bondage? If we so enquire, only the eternally liberated one remains. The thoughts of bondage and liberation do not arise.

40. Debates as to the three-fold forms of liberation—whether it is with form, without form, both with and without form—are all centered round the ego. The loss of the ego (in the self) alone is True Liberation.

Commentary

37, 38, 39 and 40. For the proper understanding of the 37th verse, it is necessary to state, briefly, the story of the lost tenth man. Ten men crossed a stream. After reaching the other shore, everyone counted, omitting himself, and thinking that one of them had drowned, started lamenting. In the end, when counting properly, including the counter, the truth that the tenth man was never really lost, was found out.

Verse 38 is also a crucial verse. Freedom from the cycle of birth and death is an important motivation in Hindu faith. Bhagavan says that the search for the source of ego and its merger in the Heart uproots all the three types of Karma. One is reminded of the sloka in "Bhagavad Gita" that the fire of knowledge destroys all Karma.

सद्दर्शनं द्राविडवाङ्निबद्धं
महर्षिणा श्रीरमणेन शुद्धम् ।
प्रबन्धमुत्कृष्टममर्त्यवाण्या-
मनूद्य वासिष्ठमुनिर्व्यतानीत् ॥ ४१ ॥

सत्तत्त्वसारं सरलं दधाना
मुमुक्षुलोकाय मुदं दधाना ।
अमानुषश्रीरमणीयवाणी-
मयूखभित्तिर्मुनिवाग्विभाति ॥ ४२ ॥



ERRATA

Page	*Line*	*For*	*Read*
7	12	rises	rise
8	4	सञ्चलनं	सचलनं
,,	7	मूला	मूल
13	12	han	than
14	7	ऽत्रः	ऽत्र
16	4	दिशा च	पिशाच
,,	15	त्राणं	प्राणं
17	29	with	within
24	6	दधाना	ददाना
25	4	Commentary	—
,,	5		42

41. The sublime poems of Maharshi Ramana are in Tamil. This pure scripture has been rendered into Sanskrit by the sage Vasista Ganapathi Muni.

Commentary

Truth has been made easy for genuine seekers of Liberation by these words of the divine Ramana. For such seekers it is a delight. The immortal voice of Ramana is truly reflected in the Muni's words.

